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The Bodkin was cut out of her Bladder that day nine weeks that she swallowed it. There was but half of the Bodkin in the Bladder, which was inextricately interwoven with a gravelly calculous matter, as appears in the adjoining figure. At the blunt end of the Bodkin, from A to B the half which was in the Bladder with its Crust : from B to C the part which was out of the Bladder in the *Pelvis*, the point resting upon the *Ischium*. *Vid. Fig. 7.*

IV. The conclusion of the Protestant States of the Empire, of the 23d of Sept. 1699. concerning the Calendar. Communicated by Mr Houghton, F. R. S.

THe Protestant Corporation having deliberated upon the projected reformation of the Almanacks, have resolved on the following particulars.

1. That after the 18th of *February* next, old style, the following 11 days, *anno 1700*, shall be left out in the Almanacks, and the Feast of St *Matthias* be kept on the 18th of *February* aforesaid.

2. The computation of *Easter*, and the Feasts thereon depending, shall for the future be calculated, neither according to the *Julian* or *Dionysian* Calendars, nor much less according to the *Gregorian Cyclus*, but according to the true astronomical calculation, as they used to be before the *Nicene Council*.

3. The Protestants *Sundays*, *Feast-days*, and other days of the week, shall as formerly have a distinct column in the Almanacks, with this Inscription over it, *The Reformed Almanack*.

4. All the Protestant Mathematicians shall be obliged diligently to confer with the Mathematicians of the King

King of *Sweden*, to try it, and how their proposals relating hereunto, can be agreed to, and so the work be perfected.

5. The aforesaid Mathematicians shall be order'd to consider how for the future the abuse of *Judiciary Astrology* in the Almanacks may be abolished.

6. As this reformation of the Almanacks, proceeds from the power and authority of the Protestant States in *Sacris & Profanis*; so this is particularly to be intimated and insisted on, in the Edicts which they shall publish concerning it.

7. The publication thereof shall be on the last *Sunday* before the Advent, in this present 1699th year.

Further the Protestant States of the Empire have resolved, that this following remark shall be prefixed to the Almanacks, which shall hereafter be printed.

The most famous Astronomers having by diligent observation perceived, that by continual adhering to the *Julian*, or so called Old Calendar, and the therein used *Dyonistian Cyclus*, for the calculation of the Feasts, we the longer the more departed from the terms of the *Æquinoctials*, and from the *Course of the Sun and Moon*, and consequently also from the appointed times of the observation of those Feasts, and Holidays prescribed by the Church, the Protestant States of the Empire, in the *Imperial Dycet of Regensburg*, have unanimously resolved, in this 1700th year, at once, and together, to leave out the 11 days, which, from the time of the *Nicene Council* to this day, have been intercalated, and that in the following manner, *viz.* That after the 18th of *February*, *Old Style*, shall for the next year be written the 1st of *March*, and the Feast of *St Matthias*, which should fall on the 24th of *February*, shall be kept this year on the 18th, (which falls

falls on a *Sunday*) ; and for the future, if no better *Cyclus* can be found out, all the Feasts shall be computed, according to the most accurate Astronomical Calculation ; and as this resolution proceeds from the power and authority of the Protestant States, *in Sacris & Profanis*, so also the present reformation of the Almanacks has no other design, than as much as may be, for the future to reconcile the calculations of the Feasts and Holidays, to the true course of the Sun and Moon ; and to prevent further confusion in this affair.

Explication of this Conclusion.

1. The *Easters* are hereafter to be computed, not by the *Cyclus*, but Astronomically, and this to continue only for this following Century, the Astronomers being left at liberty, in the mean time to consult on further methods, to prevent any further variation.

2. This resolution doth not proceed from any condescendence to the *Roman Catholicks*, nor can be interpreted an accepting of the *Gregorian Calendar*, considering 1. the omission or leaving out of these 11 days intercalated, is quite different from that which they had done before ; for here the calculation of time is only reduced to the course of the Sun, and to which it was before the *Nicene Council*. 2. Wherefore the principal thing in the *Gregorian Calendar*, and the *Gregorian Cyclus*, is yet retain'd by them. 3. The Astronomical computation of *Easter* in the new Calendars, is a perpetual and annual real protestation against the injunction of Pope *Gregorius* ; and yet 4thly, the different methods of computation (the Astronomical which we use, and the *Cyclus* which they use) to find the *Easters* and Feasts, depending thereon, makes no great difference in the thing itself, except in one only case, otherwise they fall every year on the same day.

3. This

3. This case except as above, is, that our *Easter* will fall sometimes 8 days later than theirs, but this will only happen, when the *Aquinostial full Moon* will fall too near a *Sunday*, for then the *Gregorians*, according to their *Cycles*, will observe their *Easter* on the *Sunday* immediately following; but the *Protestants*, to avoid observing *Easter* on the same day with the *Jews*, which, according to the *Astronomical calculation*, keep their *Easter* 8 days after; and that according to an ancient rule and practice of the Christian Church; which, when *Easter* full Moon fell on a *Saturday*, and that *Saturday* happen to be the 21st of *March*, then the *Easter* is to be observed on the *Sunday* following, 8 days after.

4. This resolution will not be an occasion of any further variance, and difference in the computation of time, for 1. The numbering of the days continues uniformly without any difference all the next Century; and before this Century be ended, a method will be found, to agree about the secular intercalary day. 2. The *Gregorian Calendar* does not depart much more, nor will hereafter, from the course of the Heavens and the Canons; and except in the aforesaid case, the computations of *Easter* will every year actually agree. 3. It is not now necessary to trouble our selves with the feared notable removing of *Easter* from its due term, which the *Gregorian Calendar* will occasion; and before that happens, if the world shall stand yet many ages, means will be found to prevent it.

5. If any correction of the *Gregorian Calendar* should happen (which is hardly to be presumed) yet our *Astronomical calculation* will always be more accurate than their *Cycles*, and if they will not transgress against the Canons, and the course of the Heavens, they must comply with us.

6. It being thought fit that the 11 days should at once be left out, it was also thought best to do it immediately before the 1st of *March*, &c. no. and that next year, instead of writing and numbering after the 18th, the 19th of *February*, to write the 1st of *March*; and that because 1. in these eleven days is no *Feast-day*, and St *Matthias* falls on a *Sunday*, so that it's all one whether it be observed on the one or the other *Sunday*, 8 days sooner or later. 2. Because thus the old and new stile will be fully united and reconciled, and that at once.